The Perkins School *of* Theology

JOURNAL

How to Secure Directors of Religious Education . . . . . *Dean Eugene B. Hawk*

A Christian World-View . . . . . *Wesley C. Davis*

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HOW TO SECURE DIRECTORS OF RELIGIOUS EDUCATION

By Dean Eugene B. Hawk

NUMEROUS requests come to seminaries each year for pastors' assistants and trained workers in the field of religious education. Most of these requests must be answered by a letter of regret because there are very few capable young people in training for Christian service other than those who are planning to enter the ministry. The church in the South Central Jurisdictional Conference could use a hundred or more of these special workers each year.

Perkins School of Theology is seeking to be of service in preparing a larger number of trained workers in the field of religious education. A course leading to a Bachelor's degree in Religious Education has been provided for young men and women who do not plan to be preachers, but desire definite and practical courses so as to be able to direct the educational program of a church. This offering calls for one year of study beyond the A.B. degree.

No tuition is charged these students, and the Seminary is sparing nothing in its effort to get the very best materials as well as worthy teachers in giving this work. This year we have had six instructors other than the members of our regular faculty giving the courses for directors of religious education.

The young men and women taking this training should be carefully selected. It is necessary that they have personality, adaptability, a genuine religious experience, and common sense, as well as academic ability. Some years ago, Dean Coffin of Union Theological Seminary remarked, "You know, a School of Theology can do very little for a boy planning to enter the ministry unless he has the initial gift." This applies to workers in any field of religious service. Some people cannot succeed in any type of leadership regardless of the number of degrees they may have. However, the thoughtful laymen are tired of employing a staff of untrained and inefficient workers.

The real point of this article is to enlist your assistance in two ways. Will you study your church group to see if there is a young man or woman who, if trained, would be an effective director of religious education. After you have had a talk with the young person, will you write us giving the name, address, and your word of recommendation. With the cooperation of the pastors of our churches, we should be able to secure a sufficient number of worthy young people to meet the needs of the church in carrying on its educational program. There may be other ways than this for enlisting capable and consecrated young people, but there is no method that is better than that of the minister interesting the young man or woman he knows and placing himself and his church back of the student while he is in training.

A CHRISTIAN WORLD-VIEW

By WESLEY C. DAVIS

After twelve years in the pastorate in the Missouri Conference, then completing the work for a doctorate from Yale University, Dr. Davis came to Perkins School of Theology as Professor of New Testament. The article which follows is a condensation of an address made recently before the Chi Alpha Society of Dallas.
THE EDITOR.

NO question presses more heavily upon us, or more insistently demands an answer than this: What kind of world is this we inhabit?

Most of us take the physical world for granted and think little about it. It was here before we came and, if the Biblical writers may be trusted, was created for us, made ready for our occupancy. But when we look at this physical order objectively many questions present themselves —questions concerning the dependableness of the universe and its responsiveness to our dreams and labors, questions concerning man's place, value, and destiny in the total scheme of things, questions concerning the purposefulness and the trustworthiness of God. It is the answer we give to questions like these that constitutes our view of the world.

It is apparent at the outset that one's world-view is not limited to a consideration of the material universe alone. It is scarcely possible for one to look at it with complete objectivity; for in observing its life and in setting down the laws operative in it one does so in terms of value for himself. And God of course belongs in the picture; for to those of us who stand in the Hebrew-Christian tradition this is God's world. If we find goodness at its heart, that goodness must ultimately be traceable to him. If, on the other hand, we find it to be essentially evil—no matter what our solution of that age-old problem may be—God cannot completely be absolved from blame. We are thus led to see that one's view of the world is not merely a philosophical question; it is at the same time a religious problem.

How does one come to his conception of the world? It is to a great extent inherited, and the inheritance is generally colored by the experience of those who passed it on to us. But our inherited world-view is usually more or less incidental and always incomplete, and we are continually, on the basis of our own experience and widening knowledge, making corrections and filling in the details. We go at this process in two ways: from the religious point of view we start with the idea that this is God's world and read individual experiences in that light; from the scientific point of view we start from our varied experiences and come inductively to some logical conclusion as to the kind of world in which we live. But here again the personal element enters in; our view of the universe is terribly at the mercy of such religious and scientific conceptions as we may have.

Theologians are continually telling us that every man has and must have some view of the world, and that this world-view is the frame within which his total theological system is set. It stands to reason therefore that all one's religious thinking is conditioned by what he thinks of the total scheme of things by which

he is surrounded. This of course is the point of Chesterton's shrewd observation that a landlady in considering a lodger should inquire first not as to his income, but as to his view of the universe; for, reasoned Chesterton, if his world-view is right everything else, including his attitude toward his obligations, will be right also. Since one's conception of the universe is largely determined by current scientific views, it follows that there is a temporariness about any world-view. It should also be noted that while one's view of the world gives color to the theological system it contains, it is likewise true that his theological system tends to give permanence to his world-view. Yet the two are separate.

Let us examine briefly the world-view of the New Testament, the frame which holds the thought of the early Christian writers. Christianity, as we know, has its deepest roots in the life, death, and resurrection of Jesus. But that body of facts was interpreted differently by peoples with different backgrounds and with changing needs. The first Christians were, of course, of Jewish extraction; soon, however, there was a steady influx of Gentiles, and by the end of the first Christian century the movement was almost altogether gentile. Christianity in the beginning had no distinctive theology. It is quite understandable that both Jews and Gentiles should have brought over into the new movement their own basic ideas about everything, and should have adapted them to the new and more basic idea that "Jesus is Lord," which was the creed of Primitive Christianity.

How did these two constituent groups view the universe? Speaking generally it may be said that the Jews, while not blind to the presence of evil in the world, conceived of it, and of man also, as basically good; for were they not created by a good God? No distinction was drawn between nature and supernature, for God is in control and can do anything he pleases, though his actions are dictated by love and justice. The Gentiles, on the other hand, had a much less optimistic view of things. Following the exploits of Alexander the Mediterranean world, though the heir of the best Greek thinking, had become the place where ideas of all sorts met and were churned together. In this strange world where magic, superstition, chance, and fatalism played such an important part man felt alone and afraid. There were too many gods for him to know where to call, and they worked in such uncertain ways that he found his existence utterly precarious. Moreover, the idea had gotten abroad that man is a sinner because he is a creature of flesh, and that the world had somehow lost its original goodness. When Christianity moved out into such an environment, and as its clientele became less and less Jewish and more and more gentile, its view of the world was naturally affected. Even Paul, writing comparatively close to the beginning of the movement, entertains the idea that the flesh is intrinsically evil, that the world has somehow fallen away from God and is groaning for redemption, that God's sovereignty at times almost makes of him a tyrant. The New Testament writers, of course, never surrender the idea that this is God's world; Christianity could hardly have justified itself had it not stoutly maintained, in spite of every appearance to the contrary, that the final victory belongs to God and to God's people. But the fact must not be obscured that the world-view of the New Testament is altogether unscientific, because pre-scientific, and that it is not untouched by mythology.

This rather naive, unscientific view of the universe was accepted in early Christian times, of course, without protest. Even down to the Renaissance it gave the Christian preachers no embarrassment, for it always accorded with contemporary thinking. Moreover, no distinction was drawn between the world-view and the theology which it held; all was true and everything harmonized. Science was not yet born, and Christian leaders had

no disposition to question any statement in Holy Scripture.

But something was bound to happen, and something did happen. The spirit of Ancient Greece was revived in the Renaissance, and people wanted to know. With the advance of learning during the past six or seven centuries (although it was only yesterday that we were promoted from the primer class) the view of the world has been changing in kaleidoscopic fashion. Geologists have added length to the age of the world, archeologists have uncovered cities and civilizations hitherto unknown, physicists have discovered dynamos of power in unsuspected places, and mathematicians are now calculating the starry distances in terms of light-years. The now-accepted fact of an evolutionary process, together with the marvelous revelations of the new astronomy, the amazing discoveries of the new chemistry, and the astounding disclosures of the new psychology, has staggered us and humbled us. This is what the new science has done for us, this is the kind of world it has built for us: a world so vast that we are lost in it, so mechanistic that we are terrified by it; a world in which man is too infinitesimal to count, and where God is all but crowded off the stage by his own creation.

Within one or the other of these general world-views the Christian message is held. Is either of them satisfactory? As has already been suggested the time came, with the advent of the scientific spirit, when the Biblical view of the universe became a positive embarrassment. In the pre-scientific age no questions were raised, no necessity felt for distinguishing between one's world-view and the message contained within it; but when men began to think scientifically they were confronted with the problem of how to give up the one without the other, of how they could hold to the truth of the one and deny the truth of the other; for they did not always see how legend and myth can hold the truth for its own generation and he reinterpreted without loss for the next. This of course is still the problem of the literalists who feel that we must "take it or leave it," and that any attempt to draw a line between the two is sheer arbitrariness. But the world-view of science also presents a problem. We have, of course, no quarrel with the scientific spirit; to that we heartily subscribe. What is wrong with the prevalent world-view of science is that it lends itself to mechanistic and materialistic interpretation, that it has little insight into value, and that it makes the Christian hope a luxurious dream, impossible of fulfilment. If we have to preach the Christian gospel in the light of a world-view that outrages man's intelligence, or in consonance with a world-view that dwarfs man and eliminates God, we are of all men most miserable. Hence the need of a Christian world-view.

It is quite understandable that in primitive religions, or even in the primitive stage of our own religion, men should have stood in awe of nature and of life, for they had the most childish conceptions of both and no corrective experience or understanding of God. But standing as we do in the Hebrew-Christian tradition, and being as we are heirs of the best thinking in the several areas of scientific research, it is a bit discouraging to find such naive views of the universe among Christians as may be found almost anywhere. Is this the kind of world where our fortunes are tied up with the movement of the stars, with the lines in our palms, or with the grounds in a coffee-cup? Yet in 1943 the American people, among them bank presidents and (it is claimed) a high-ranking cabinet-member, spent $200,000,000 to have their fortunes told. Is this the kind of world where God uses the weather to thwart men in their evil purposes, or to thwart them for the sheer joy of thwarting them? Is this not the implication when one says, "It *would* rain today just when I had planned to do so and so"? In a recent issue of *The Methodist Recorder* of London an editorial is devoted to this

question, provoked by the statement of a well-known Jewish leader to the effect that "speaking as a religious man" he had no doubt that the recent spell of unusually inclement weather suffered by the British people was God's punishment for their treatment of the Jews in Palestine. Is this the kind of world where God has our destiny chalked up and only the unfolding of time is necessary for its fulfilment? Yet a few weeks ago when a plane-load of people fell in a Western state, a prominent student leader commented: "Well, when your number is up it doesn't make any difference whether you are riding in a plane, a train, a car, or are at home in the bathtub." Surely such conceptions as these do not represent a Christian view of the universe.

We want a world-view that misses the Scylla of unscientific, mythological expression, that draws no distinction between the picture and the frame that holds it, and the Charybdis of materialistic, mechanistic interpretation which may "rid the old supernatural garret of its bats" but at the same time sweeps "the old sky of its radiance." We want a world-view that holds to the righteousness and the fatherliness of God, the worth and dignity of man, and to a world that is good in the sense that it makes sense and makes for character. Neither the old Biblical world-view nor that of science really precludes this. The mythological stories in which the Biblical writers set down their spiritual insights into the nature of the universe lend themselves to satisfactory interpretation by those who have imagination, so that nothing is lost but rather something gained. The scientific view of the universe which pictures its vastness in almost incomprehensible terms, instead of eliminating God really demands a God of commensurate greatness. As Dr. F. Wood Jones says: "The misfortune that has overtaken the spiritual outlook of man is that as his universe expanded his conception of the deity did not expand with it." Nor does the scientific spirit dwarf man into insignificance; for is it not he that gives significance to things? Was it not he who discovered these new immensities?

Of course we can never have a complete satisfactory view of the universe. Impenetrable mysteries will continue to confront us. But that is good. For it is in the tenseness that comes with uncertainty or with the sense of mystery that God is heard to speak.

RELIGIOUS RADIO

Are you men of this Jurisdiction interested in attending a workshop in religious radio if Perkins School of Theology were to sponsor such a program and bring capable instructors to the campus?

If you are interested write and explain the why of your interest, what time of the year you would prefer a workshop to be held and for how long. Such a program must be worked out far in advance, therefore your reaction is desired now. By the time our new buildings are completed, plans for any proposed workshop in religious radio should also be completed if there is a demand for this training.

THE EDITOR.

HELP FOR THE RURAL CHURCH

By A. W. Martin

As a member of the faculty of Perkins School of Theology, Dr. Martin has the responsibility of supervising field-work assignments and is therefore in constant touch with the problems of the rural church. He was formerly a rural pastor and district superintendent, and served as chairman of one of the study groups in the recent National Methodist Rural Life Conference at Lincoln, Nebraska.

The Editor.

THE needs of the rural church are slowly but surely assuming a position of greater importance in the councils of the major church groups in America. The bishops of the Methodist Church expressed their growing concern for the church in rural areas when they called a National Rural Life Conference at Lincoln, Nebraska, in the summer of 1947 "as a means of focusing the attention of our entire church upon this area of our ministry and of developing more effective plans for meeting our obligation to the rural sections of America." At present, "memorials" by the dozens, urging assistance to the rural church and its pastors, are pouring in upon the Quadrennial General Conference of the Methodist Church, soon to assemble in Boston, Massachusetts. The Roman Catholics, under the inspiring leadership of Monsignor Ligutti, National Secretary of the National Catholic Rural Life Conference, propose to win rural America for the Catholic Church.

That real and even substantial assistance for the rural church is on the way can hardly be doubted. But will this assistance prove to be the kind of help that is really needed by the church in rural areas?

This is no time for polite gestures and nice platitudes. Methodism is at the crossroads in her relationship to the rural areas of America. Do we want to be a Church ministering chiefly to middle class urban groups? Or do we want to be a Church ministering to *all* the people? The answer lies largely in our attitude toward the rural areas.

Effective assistance to the church in rural areas depends upon certain fundamental principles and procedures:

1. The development of a Church-wide program of work in which both the pastor and the local church are encouraged to think and work in terms of ministering to people regardless of where they live.

The Methodist Church has reached the age where it is sorely tempted to forget the qualities of life and service which characterize a living, growing Church; and to give more and more attention to preserving itself as an institution. As a result, standards of achievement within the Church tend to be expressed more and more in terms of material rather than spiritual ideals. Mechanical quotas rule the life of both pastor and people.

If the Methodist Church is to serve all the people dependent upon it for spiritual guidance—including those who live in rural areas—the General Conference and the top-flight administrative officers of the Church must see to it that administrative units—the pastoral charge, the district, and the annual conference—are organized and their programs of work planned with the primary

purpose in mind of *ministering to people.*

Social, economic, educational, cultural, and even political factors must be taken into account in establishing both the boundaries and the nature of work to be carried on within these units. Methods of ministering effectively to isolated families and groups too small to maintain a "standard" local church program must be developed.

The pastoral charge of the future should reverse the current trend toward small "stations" served by a pastor who thinks of his job largely in terms of "feeding the sheep" already safely in the fold. Instead, pastoral charges should be developed in terms of natural areas sufficiently large to contain enough people and enough resources to challenge the leadership abilities of not one, but a group of highly trained ministers — men and women—who are committed to the divine task of bringing the spirit and principles of Christ to bear on all phases of individual and community life.

Within this area, there might be one, or a dozen "churches." In either case, the program of the Church in that total area would go far beyond the holding of traditional Sunday services. Enthusiastic cooperation with other agencies engaged in ministering to the life of the people should develop as a matter of course. The radio, wire and tape recorders, phonograph records, and motion pictures should be mobilized for whatever contribution they have to make to the service of the people.

2. Effective assistance to the church in rural areas depends upon extensive and wholehearted cooperation between urban and rural communities.

Fortunately, that cooperation is already well on the way in areas of life outside the Church. No longer is it even politically wise to play the country off against the city. Neither can prosper independently of the other. Neither can be saved alone. The two are so closely bound up together in the complexities of modern life that whatever affects the one also affects the other.

The isolated family and the small rural community have important contributions to make to the total Christian enterprise. The modern, far-seeing Church that wishes sincerely to help the people who live in rural areas will develop programs and methods of work that encourage the many different groups within its total constituency to make contributions in terms of resources available to each person and group.

3. Effective assistance to Methodist churches in rural areas calls for a clearly defined denominational policy toward other Church groups attempting to serve rural communities.

Thus far, the Methodist Church has made no serious attempt toward formulating a clearly defined policy of cooperation with other churches serving rural areas. Each local pastor has been left pretty well to his own devices.

Space does not allow for discussion of the nature of this policy; but it should be kept in mind that the pastor and local church cannot meet this need without constructive help from the Church at large. The General Conference, the General Board Secretaries, and the Council of Bishops must assume leadership here.

4. Competent ministerial leadership is perhaps the single greatest need in rural areas. The Church at large must develop adequate plans for enlisting, training, and supporting this leadership.

Here is a task not only for the colleges and seminaries, but for every minister and layman in our local churches. Not only do young ministers need financial assistance in obtaining an adequate education; they need also spiritual and intellectual fellowship with older ministers and laymen who have committed themselves to the high and holy task of serving people unselfishly.

No person would be so bold as to attempt to suggest *all* the steps that the Methodist Church can and should take in solving the problems of providing adequate ministerial leadership for rural areas. This is a growing, developing task.

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THE CHURCH'S CHILDREN

By JUANITA RAY KENT

During the Fall Quarter of 1947 Mrs. Kent gave a course on "The Ministry of the Church to Children" here at Perkins and will offer the course again in the fall of 1948. She has specialized in the work of the church with children for many years, having taught in Christian Workers' Schools, Leadership and Laboratory Schools for the General Board of Education, and also has served as Conference Director of Children's Work in the Central Texas Conference.

THE EDITOR.

TODAY'S emphasis on *larger* church schools makes *better* church schools imperative. The ministry of the church to children is a strategic point in our work toward each of these goals. No other phase of church work offers wider outreach or greater opportunity. At no other point can so many people be aroused to vital concern.

To one congregation this latter truth came with convincing clarity on the occasion of a baptismal service planned for the morning service on Mother's day. The Nursery Home Visitor and the pastor had cooperated in visiting and counseling with parents of young children regarding the meaning and value of this important service of dedication. When the pastor invited parents to bring their children to the altar ten couples responded. Realizing the importance of these thirty persons to the congregation, the pastor wondered how many others present were related to or vitally concerned about these youngest ones of whom all were thinking. As he took each child in his arms he invited all relatives and others directly interested to stand as the child was baptized. Scattered through the congregation men and women, boys and girls, regular church members and those who rarely entered a church, responded to this sincere interest in a little child. At the close of the service, asking these more than sixty people to stand together, the pastor addressed them and the congregation, emphasizing the fact that they, too, might "in precept and example seek to lead" these children "into the love of God and the service of the Lord Jesus Christ." Thus a thoughtful pastor multiplied the love and concern of a few into feelings of interest and responsibility on the part of many.

The ministry of the church to children involves more than the teachers meeting with their pupils on Sunday morning, as important as is that phase of its work. It has to do with an over-all concern on the part of the entire church for children as persons and for the carrying out of plans which will nurture their religious growth—enrolling babies, encouraging and helping parents build Christian homes, maintaining the best possible church school to assist the parents in their God-given responsibility of guiding the religious growth of their children, concern for wholesome community life — these and many other phases of work are the direct concern of

a membership warmheartedly interested in children. The church school is the organization through which a membership works, not an organization apart from the church to which such responsibility is delegated.

In this as in other phases of a church's work the pastor must be the leader. When motivated by a concern for children and a desire to provide for their continuous and progessive growth in Christian living, few phases of his work will be more appealing or have greater value. He will organize his children's work, no matter how large or small his church, with a Superintendent of the Children's Division, and will put into her hands and keep for himself a copy of the Children's Division Year Book, published annually to interpret church wide emphasis, special days, literature, and other helps on children's work. Both he and this superintendent will wish to keep in touch with the district and conference directors of children's work, who send out helpful letters, plan and conduct conferences, and circulate helpful reading material, for they know that such help is necessary to keep leaders interested and growing.

The Nursery Department of the church school provides the surest way of securing an enlarged permanent growth in the church school because it interests and helps parents in the beginning of a child's religion, influences them to bring children into the church school when old enough, and in many instances where parents are not church members brings them into the church. All children under four belong to the Nursery department, those who are two and a half or three coming to Nursery Class, but the most important and valuable phase of this ministry is what is termed "in-the-home-work," carried on by the Nursery Home Visitor and whatever assistants she needs. Visiting in the homes, counseling with parents, distributing helpful literature, remembering the children on birthdays and in illness—all these establish strong ties with the church and enrich the spiritual life of the parents.

One has only to meet informally with a group of mothers of young children and give them a chance to talk over their puzzles and problems in answering children's questions, in teaching them to pray, in correcting behavior difficulties, and other similar experiences, to know how keen their interest can be and how great an opportunity a church misses when leadership is denied them. The Christian Home Magazine offers splendid guidance at this point. It also provides simple but rich guidance for family worship with children.

An emphasis on Christian homes and family religion that functions in life is one of the most needed movements in all churches today. It would undergird and enrich every other phase of church life. Without it there are limits beyond which we can not go in any phase of work. The "in-the-home-work" of the nursery department, effectively carried out, is a fine beginning to make.

Another essential phase of the church's ministry to children and one that no church can afford to neglect is the *training* of the teachers and leaders who have responsibility for children's work. In many churches older teachers go on year after year teaching as they were taught and new teachers come in without guidance or help. In the face of such conditions parents are increasingly turning the religious teaching of their children over to the church school. When nothing worth while happens in the church school and other interests begin to absorb the children the blame is laid on the literature! When a pastor recognizes teachers and leaders as his co-workers, sharing with him the responsibility for the young life of the church, training will be provided. Workers' conferences, the sharing of helpful reading, training courses and other study opportunities will stimulate growth, lead teachers to study the strengths and weaknesses of their work, and encourage and help them to improve it.

From the evident needs of children's workers in many churches have been de-

veloped the following "Suggestions to Teachers," each of which may be profitably used for elaboration, study, and discussion: First, have a plan for the enrichment of your own spiritual growth; second, *know* the children you teach, personally and individually; third, be definite in your purposes; fourth, teach by "units of study"; fifth, use variety in method; sixth, seek to make worship real and vital. Such a study needs no outside instructor but is richer in value when led by members of a seeking and growing group.

Perhaps the most far reaching thing a pastor can do for children's work is to find time for real friendship with boys and girls. Any pastor who does so will find refreshment and pleasure through the contacts, will form strong ties with the families of the children, will be better able to help the teachers, and will influence the child's life for lasting good. Friendship and understanding between pastor and children become forces in integrating the church school and the church experience. A pastor known and loved in Sunday school and vacation school becomes a pastor known and loved in the church service and the entire church program. A church membership class conducted by a personal friend has meaning and value for all of life. Reception into the church with a pastor-friend's signature in "My Church Book" or on a certificate is a memory to be treasured. Pastors of the future reap rewards when today's pastor is known and loved.

The influence of a pastor who feels a sincere concern for children goes out to his membership and goes on through the years. In speaking of such a pastor one leader said, "The children, their teachers and parents always came into his congregational prayers. Of course he prayed for the President and the nation and the purposes of the church at large, but God seemed very near as the minister expressed the concern, hope, and aspirations of the congregation for the well-being of children within their fold."

May the children who come to our churches, those for whom we now plan and those who will be drawn in by the Crusade for Christ, find there evidences of our sincere concern for them: a worthy place of meeting, prepared teachers, a pastor-friend and a church membership warmheartedly interested in their Christian growth.

HELP FOR THE RURAL CHURCH

(Continued from Page 9)

The following suggestions are offered as "points of beginning" only:

Coordinate the plans and efforts of the various church boards and agencies interested in recruiting young people for the ministry and other forms of full time Christian service. Memorials providing for this coordination are being presented to the 1948 General Conference.

Assign some board or agency in the Church the task of providing pastors with material for guiding young people in solving the many problems that arise after they have made the first decision to become a full time Christian worker. Too many volunteers are falling by the wayside during the long period of training from the date of their first commitment to the time of their assignment to full time work.

Call upon the seminaries to restudy the curriculum needed for the training of both ministers and lay workers for service in rural communities. A recent study under the caption, "A Survey of Theological Education in the Methodist Church," reveals the urgent need for further investigation and development in this field.

Develop on the Annual Conference level and with the assistance of the General Board of Missions and Church Extension, clearly defined policies governing the establishment of pastoral charges, minimum salary programs, and location and improvement of parsonages.

In summary, the problems confronting the Church in rural areas call for the mobilization of the *total* resources of the Methodist Church. Nothing short of that can cope with the situation.

SEVEN KEYS TO THE KINGDOM

A REVIEW OF MINISTERS' WEEK 1948

By EARL MARLATT

Dr. Marlatt was formerly Dean of Boston University School of Theology, and recently came to Perkins School of Theology as Professor of Philosophy of Religion.

THE EDITOR.

WAS Douglas MacArthur right on this matter of making the world safe for democracy or saved by Christianity? Standing on the deck of the battleship Missouri before he accepted the surrender of the Japanese armies and navies, he said: "The problem, basically, is theological, and involves a spiritual recrudescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh."

This was a Christian statesman's way of saying that armaments, ideologies, political and economic programs are not enough. These are only the material keys to the Kingdom. They must be supplemented and implemented by the more spiritual keys of good-will, mercy, forgiveness, friendship, and service, before the door of the Holy of Holies, the House of Brotherhood, can be opened for all mankind.

Curiously, or miraculously, General MacArthur's confession of faith reveals the underlying logic of the annual programs for Ministers' Week as arranged and presented with increasing effectiveness by Dean Eugene B. Hawk. They seek to evoke for students and alumni alike that God-consciousness which is the first key to the mystery of human experience. This, in turn, will lead God-filled men into a social consciousness and truth-consciousness, through which the Church, *theologically* rather than ideologically or politically, can make God's Kingdom come on earth as it is in heaven.

Let's take a look at the record. In the more recent past Dr. Albert C. Knudson has presented the problem of God-consciousness with amazing clarity and faith. With equal acumen and cogency Dr. Edgar S. Brightman has dealt with truth-consciousness and made it a valid approach to the higher realities of the spiritual life. Last year Dr. Ralph Sockman did the same thing for community or social consciousness while Dr. Hugh Stuntz made world-consciousness the necessary prerequisite of world-service, world-unity, and world-redemption.

This year the program was beamed to three other objectives or keys to the Kingdom so that these lectureships on preaching may meet the growing need of a whole ministry to the whole world. The Fondren Lecturer, Dr. William R. Cannon, spoke brilliantly on "Our Blessed Redeemer" as an exposition of the Christ-consciousness or Christ-in-the-soul-consciousness which can make the Word flesh so that we may behold its glory and know it to be full of grace and truth. Not content with the witness of the mind alone Dr. Cannon appealed to what Shakespeare called "the true avouch of the senses" in illustrations which literally bodied forth the redeeming ideas of his dialectic. They carried thinking

hearers progressively from Jesus the man through Jesus the prophet and judge to Jesus the priest, our advocate in the judgment hall of the angels, and Jesus the everlasting sacrifice for our very real sins and the sins of the whole world. It was an amazing adventure in transfigured realism which elicited growing admiration even when it did not win complete assent.

The Jackson Lecturer, Dr. Edwin Mims, discussed "The Functions of the Imagination" in the process by which we come, as the prodigal did, to a heightened self-consciousness or soul-consciousness beyond mere awareness in the thing-world of the senses. It is the image-making function of the mind, he said, which adds to perception understanding, to sight insight, to clay the breath of life so that we see men no longer as trees walking but as living souls. This is essentially what Paul meant, he explained, when he said "Now we see through a glass darkly but then face to face," spirit to spirit. It is altogether possible, as Dr. Mims proved exquisitely, that this alone can lead us away from the husks of secular literature and life back to our Father's house, the Holy Bible.

Finally, in the Peyton Lectures on Preaching, Bishop Fred Pierce Corson showed how this Christ-quickened spirit gives thrust and redeeming power to the work of the Church in times of transition or, possibly, peril.

"The Church," he said in his opening lecture, "is built with people, all kinds of people and the growth and strength of the Church is in proportion to their number and use. Some people think that the Church can be built by atmosphere and in their conversations about Christianity at work in the world the word 'concept' has taken the place of the word 'people.' Some think that the Church is built by the outward and visible signs of a material and physical expansion; so they substitute words like 'plant' and 'workshop' and 'units of giving' for the word 'people.' Some think the Church is built by organization and with them the word 'technique' has taken the place of the word 'people.' Jesus always referred to people when he spoke of the enduring foundations on which he would build the Church."

Bishop Corson differentiated this personalistic emphasis from the currently popular humanistic emphasis when he said in his concluding lecture: "So from the good but ineffective advice of the mere moralists or humanitarians the world turns to the neglected voice of the Prophets and repeats an age-old question, 'Is there any word from God?' Confronted with this opportunity let the preacher remember what God through Christ is saying personally to this generation."

This, then, is the Perkins response to the current demand for a whole ministry based theologically on the Bible and beamed by Christ-wave to the whole world. It is a semi-modern way of using all the keys which were given to an ancient pastor to open all the doors of the Kingdom.

PSYCHIATRY NEEDS RELIGION

By Don P. Morris

The following address by Dr. Morris was delivered in the Perkins School of Theology Chapel during this past Fall Quarter. Dr. Morris, who received his M.D. degree from Yale University School of Medicine, has had wide training and experience in the field of psychiatry, including a position as Chief of Medical Service, 99th Evacuation Hospital. A few of the areas in which Dr. Morris is active at present include his work as Associate Professor of Neuropsychiatry, Southwestern Medical College, Dallas; Psychiatrist-in-Charge of Outpatient Division, City-County Hospital; Director of Mental Hygiene Clinic, VA Regional Office; Attending Psychiatrist, McKinney VA Hospital; Chairman, Mental Health Committee, Dallas Health Museum. The Editor.

WE believe that we are living in an age of enlightenment in regard to psychiatry but actually we live in an age of lip service. Most people, regardless of what they say on the radio, in newspapers, and in magazines, do not believe that mental and emotional illnesses are real. They believe that these illnesses are peculiar manifestations of orneriness on the part of the person concerned and that he should simply snap out of it. They like furthermore to believe that people are divided into two groups, the normal and the abnormal, and that of course the individual talking belongs to the normal group. This reminds me a little of the biblical quotation, "I thank Thee, Lord, that I am not as other men are." My own experience leads me to believe that the so-called abnormal ones are more like the others than the latter would like to think, and that the so-called normal ones are more like the abnormal ones than they would like to think. All people are human beings and, if I am not mistaken, in the Christian and democratic traditions each human being is supposed to be valued as much as the other. We should simply apply what we say we believe to the field of emotional illnesses.

The second criticism usually leveled at psychiatry is that it is intangible. There is a basic confusion in thinking here because what people really mean is that it is untouchable. It is still a social disgrace and these problems cannot be solved until they are first believed to be real, and second, until they are accepted as reasonable objects of social consideration. Hospitalization of the mentally ill is simply an exclusion of the person from society. We pay no money for the care of these people and they don't get decent care. If we think there is anything wrong about this, we will have to see that the laws are changed as they should be by the citizens. The fault in this care usually does not lie in the administration of the institution. It is a basic economic problem. We can't keep our tax rate down and do a good job of caring for people. Furthermore, the staffs of these hospitals need to be built up. They need to have training programs for all professional fields. They need to be vitalized

by the establishment of mental hygiene clinics which will give them liaison with the community. All this takes money. People who are interested in such things should join their local county society for mental hygiene, in this community known as the Dallas County Mental Health Society, or should join the Texas State Society for Mental Hygiene. These are some of the organizations through which definite efforts may be made toward the changing of laws which are both unscientific and unChristian.

People feel that psychiatrists are immoral. This is an irrational fear because the qualified doctor always works within the generally accepted standards and beliefs of the social structure in which he operates. He merely attempts to clarify issues for his patient, to coordinate his patient's beliefs with his actions. He may have to challenge the beliefs of his patient because the patient may not be thorough and sincere in his beliefs. Any changes in the patient's beliefs are those which come from him and not from the doctor. For example, in regard to the institution of marriage, it can be safely said that if people actually try to adjust their difficulties they will rarely, if ever, need divorces. Psychiatrists do not believe in complete freedom of thinking and action if this means interfering with the rights and privileges of other people. We do believe that basic instincts, like the sexual impulses and aggressive impulses, are better handled if we are conscious of them and educated about them. One method of driving a team of horses is to let them run wild. Another method is to put bits in their mouths and hold the reins in the driver's hands. We believe that education and understanding of basic human impulses gives us a better chance to hold the reins and to exert proper control.

Many of our hospitals like Parkland very desperately need the help of people to take care of patients. People will not apply for the care of mental patients because of the social disgrace and the fact that such ailments are regarded as imaginary. We turn to those in the field of religion in the hope that they will go in and do the job which other people will not do. All they need to bring is the willingness, the desire to treat others as human beings. This is more important than any technical knowledge, and any technical knowledge which is needed can be readily supplied. Just now these people need to be bathed and fed and clothed. Later we can think of more elaborate things. As soon as the service is strong enough at Parkland Hospital, for instance, we would like to establish a training program which would be of help to many students. Just now we need help in doing the simple but necessary tasks which require no special training.

* * * * *

On the following page is the plan for the new Perkins School of Theology Quadrangle. The drawings for all of the units are nearing completion, and construction will begin during the early part of the summer.

THE EDITOR.

Above is a general view of the buildings on the new quadrangle of Perkins School of Theology. The front building to the right of the Chapel is the Library, and the first building to the left is for administrative offices and class rooms. The three structures in the rear are apartments for married students and a dormitory for single men.

The Chapel has a minister's office, a choir room, and a sanctuary with a seating capacity of four hundred and fifty. The Library provides stack room for 140,000 volumes, reading rooms, carrells, a music room, and seminar rooms. A large room for social purposes is located in the Administration Building. The Chapel, Library, and Administration Building are air-conditioned.

ALUMNI NEWS

James T. Carlyon, *Alumni Editor*

CLASS OF 1919

King Vivion has for thirteen years been pastor of downtown McKendree Methodist Church in Nashville, Tennessee. In February he was host to a great city-wide Training School of some 800 students from the city and the surrounding country. A unique feature of his church ministry is the provision whereby visitors may come to the Church Sanctuary for prayer at any time during the day. Before them on the altar will be spread The Lord's Supper and the worshipper is invited to serve himself. As many as fifty people have availed themselves of the service in one week day.

1921

William C. Martin, Bishop of the Kansas-Nebraska area, has been selected as one of the eight Methodist ministerial delegates to attend the assembly of The World Council of Churches in Amsterdam (The Netherlands) August 22-September 5, 1948.

1923

Dawson Bryan, pastor of Saint Paul's Methodist Church, Houston, Texas, is the annual preacher for 1948 at the Perkins School of Theology Pre-Easter services. The School began last year a program of Holy Week services in all the churches being served by students. Each student and each professor is asked to donate his service for that week to student charges.

Sam Hilburn (M.A. 1927) was recently installed as President of Dakota Wesleyan University at Mitchell, South Dakota.

1924

Paul Quillian, pastor of Saint Luke's Methodist Church, Houston, Texas, presides over the largest church in Methodism in the United States. He was preacher for the Sunday Evening Club of Chicago, Illinois, on January 4, 1948. He was lecturer in Homiletics at Perkins for one week in January.

1925

J. Henry Bowden, pastor of First Church, Lake Charles, Louisiana, is president of the Louisiana chapter of Alumni. He has enjoyed two high privileges this year; besides being a delegate to the General Conference he delivered the mid-winter address before Kiwanis International at Jackson, Mississippi, on January 13.

B. C. Taylor, pastor of Rayne Memorial Methodist Church, New Orleans, Louisiana, is rejoicing at the election of his son Bob to Phi Beta Kappa; he was happy also to deliver the Annual Dad's Day address at the Duke University Chapel.

1926

Floyd Rigg, pastor at Clarence, Missouri, (where the Alumni editor "grew up") writes, "Nothing received at my desk of late has given any more pleasure to my wife and myself than has the Journal. I sang in Dr. Lee's choir, served under Bishop Smith, and 'sat' under Drs. Bradfield, Goodloe, and Hicks, so the Journal is like a letter from home."

1928

Olin W. Nail, pastor at Donna, Texas, in the Southwest Texas Conference, was granted the Doctor of Theology degree at the Iliff School of Theology in December 1947. His dissertation was entitled, "A History of the Southwest Texas Conference from 1859 to 1946." Doctor Nail studied at the Chicago Divinity School after finishing his work at S.M.U.

1929

Chet C. Henson (M.A. 1938), Superintendent of the Waco District of the Central Texas Conference, has gotten the name of a Master Builder during these lush days for erecting churches and parsonages.

1930

Joe Brown Love (M.A. 1931) and his efficient wife together are providing a home and a friendly atmosphere for the Wesley Foundation at Vanderbilt University. They have done the "impossible" in financing a new and commodious house near the Campus and are carrying on a marvelously helpful program. The editor does not know a better place for some good Methodist to place a few dollars to help on the payments still necessary. (Without Brown's knowledge).

1931

Timothy Wesley Guthrie, pastor of St. John's Church in Dallas, Texas, was preacher at chapel on March 2, 1948. The Librarian reports that his B.D. thesis, "The Significance of Christ for Today," is still in active circulation.

Paul J. McKnight, after six years as a teacher in Paine College, Augusta, Georgia, returned to the pastorate. He served two years at Waycross, Georgia, and has recently transferred to The Tulip Street Methodist Church in Nashville, Tennessee.

Virgil Morris, Superintendent of the Baton Rouge District of the Louisiana Conference, with W. E. Trice, pastor (1938) will be host to the Annual Conference at Louisiana State University in June (2-6). Members of the Conference will be housed in the University dormitories.

Walter N. Vernon, Jr., in addition to his editorial work at 810 Broadway, Nashville, Tennessee, finds time to head up the Youth Department of his local church. Stay-at-home preachers will be looking forward to his reporting of the General and the Jurisdictional Conferences this year.

1935

J. C. Lovern, pastor at Harlingen, Texas, in the Southwest Texas Conference, rejoices in a gift of $5,000 for a carillon in memory of Mr. and Mrs. R. L. Hill. A wonderful parsonage, costing some $17,000, now houses the minister and family. Chess was the preacher at a recent session of his District Conference.

1938

W. L. Hattaway is pastor of a newly dedicated church in Texarkana, bearing the name, The Williams Memorial Methodist Church. He organized the Church in a tent July 14, 1946, and now counts a membership of 270 members. The beautiful colonial brick structure, costing about $60,000, was dedicated free of debt by Bishop A. Frank Smith, November 30, 1947.

1939

Leland L. Loy, pastor of West Park Methodist Church, Moberly, Missouri, is the president of the Alumni Association for the Missouri Conference.

Chaplain Jimmie Reaves has decided to remain in military service and is stationed at Memphis. He is a member of the Louisiana Conference.

C. C. Sessions, pastor of Herring Avenue Church in Waco, Central Texas Conference, has led his people in completing a fine new educational building at the cost of $83,000. The church stands near and opposite the Methodist Home for Children.

J. D. F. Williams has had his unusual pastoral work recognized by the invitation to teach a course in Church Administration at Perkins School of Theology during the current Quarter. He is pastor at Handley and drives to the School each day.

1941

C. A. Greenwaldt is Director of Youth Work and Leadership Training in the Southwest Texas Conference and is stationed at San Antonio, Texas.

Leonard Smoot, pastor of the University Methodist Church at Salina, Kansas, was host to the annual meeting of the Kansas Methodist Student Movement, March 5-6, 1948.

1942

Clarence Borger, associate pastor of First Methodist Church, Wichita, Kansas, was elected treasurer of the Directors' Section of

the International Council of Religious Education at the annual meeting held in Grand Rapids, Michigan, in February 1948.

1943

Paul Cardwell, pastor of Kessler Park Church in Dallas, has been an instructor in Religious Education at the Perkins School during the current Quarter.

Fredric Potter Woods has brought credit to himself and to the School by the fine article in the Winter Number of *Religion in Life.* The title is "The Skirt of Fig Leaves" and the article is a study of Henri-Frederic Amiel, a Swiss of the nineteenth century.

James Woodruff with his wife and small daughter has been spending the year at New College, Edinburgh University, Scotland. He expects to return for further special study at Union Theological Seminary in New York City.

1944

John Bayliss, pastor of Second Methodist Church in Fort Smith, Arkansas, was made president of the Alumni Association of the North Arkansas Conference at the Annual Conference, October 22, 1947.

S. *Duane Bruce,* pastor at White Deer, Texas, generously writes to offer his services in getting news from the Northwest Texas Conference for the Journal.

Chaplain James Hotchkiss has just returned to civilian life after three and a half years in the Military Service. After a few weeks of rest at Lon Morris College at Jacksonville, Texas, he plans to return to S.M.U. for work toward the Master's degree.

1945

Glen E. Matthew, pastor at Burrton, Kansas, was elected president of the Central Kansas Conference Alumni Association at the session, October 8, 1947.

1946

Don Cochran is being transferred from California to the Southwest Texas Conference where he will be engaged in field work looking to the early organization of a new Methodist Church in the San Pedro section of San Antonio, Texas.

Dale Hasson and his people at Poteet, Texas, have completed a beautiful new parsonage. The Hassons are enjoying a Plymouth four-door sedan, presented to them by their people at Christmas.

Harrison Marshall is Director of Youth Work for the Holston Conference, which includes East Tennessee and Southwest Virginia. His address is Box 82, Bristol, Virginia, care of The Interboard Council of the conference.

Earl Harvey was commissioned for work in China at the December meeting of the Board of Missions and Church Extension, at Buck Hill Falls, Pennsylvania. His family and friends gathered at the home church in Dallas, Texas, to hear his farewell sermon before the Owenwood congregation.

1947

C. Herman Murph has led his congregation in building the first unit of the new church building for Trinity Church, Austin, Texas. A new five-room parsonage is under construction, much of the work being done by members of the church. The church was organized on Christmas Sunday, 1946.

Oscar Rodriguez became pastor of the Spanish-American Methodist Church in Key West, Florida, January 1, 1948.

BOOK REVIEWS

Fred D. Gealy, *Editor*

Jesus: What Manner of Man

By Henry J. Cadbury. New York and Dallas: The Macmillan Company, 1947. $2.25.

Christians naturally want to come as close as possible to the central personality that stands behind the Christian movement. Yet, since the gospel writers had no interest in describing his personality, most of our pictures come necessarily from a reading between the lines, or derive their colors from the contemporary environment. Professor Cadbury recognizes this lack of dependable data; but it is more important, he believes, to obtain "a profile of his (Jesus') mind, an insight into his approach to problems, into his habits of thought, his methods of argument, the color of his moods." He addresses himself to this task by answering questions which originally may have been rhetorical, or nothing more than exclamations of admiration or hostility, but which are relevant none the less.

Jesus' main concern, Professor Cadbury feels, was with problems of behavior, with what one's moral duty is, and even a casual reading of the gospels shows that a large place is held by the renunciatory type of injunctions. A kind of quantitative mentality may be seen in Jesus' mind; he reasoned with a sort of mathematical logic, as may be seen in his fondness for proverbial superlatives of smallness and of greatness, and in his principle of proportionate duty. He made no particular claim to originality, nor did his disciples for him; as a matter of fact it was clearly recognized that absolute originality or uniqueness is a barrier to effectiveness. His originality—in so far as he possessed any—lay not in newness of thought but in a sense of urgency, in a new intensity and glow which he gave to old ideas, and which may have come with his apocalyptic outlook. But if Jesus was not particularly original, he was independent, as may be seen in his courageous loyalty to the mature judgment he had achieved. As a teacher he expected his hearers to rely more on themselves than on him; the teacher's function as he saw it was merely to elicit or kindle the cognitive process, and not to answer all questions raised. "The secret of any knowledge he had was his disciplined soul, and he expected no more of others than he expected of himself."

This is an excellent book, and should be in every preacher's library.

Wesley C. Davis.

John: The Universal Gospel

By Chester Warren Quimby. New York and Dallas: The Macmillan Company, 1947. xiii + 224 pp. $2.75.

The author's aim in writing this book is "to put before non-technical readers a well-rounded discussion of the main facts, findings and truths concerning the Fourth Gospel as set forth by present-day scholarship." That aim has been abundantly fulfilled. The Gospel of John, so often invested with an air of mystery, so generally conceived as impractical or other-worldly, so full of mystical ideas and technical terms, has now been made plain and appealing to the average reader.

After an introductory statement, in which the author emphasizes the note of universality which characterizes the Gospel, the book falls into three divisions. In the first of these divisions, background and introductory questions are treated, and the accepted conclusions of the best scholarship set forth in plain language. The second section is given over to exposition. Exclusive of comments on the prologue and the epilogue, there are eight chapters of interpretation; it is interesting to note that in seven of these chapters the theme treated is the same throughout, namely, Jesus, in his various manifestations: Jesus is the Lamb of God, Jesus is the New Wine, Jesus is the Inner Peace, etc. The author rightly insists that unless the purpose of the Gospel as recorded in 20:31 be kept before us, the

point of John's message will be missed. The third section of the book is entitled "Varia" and deals with three things: (a) an essay on "The Atomic Age and John," in which the relevancy of the Gospel for our distraught and fearful age is defined in terms of inwardness of religion; (b) a chapter on "Preaching from John," in which a number of sermon topics and suggestions are given; and (c) a chapter entitled "A Dictionary of John," in which technical terms or words with double meaning are defined.

This book—along with Smart's *The Spiritual Gospel*—fills a great spiritual need. Its originality lies in its simplicity of statement. Those who are unfamiliar with the technical language of theology need no longer stand in awe of John's Gospel; they may now read it with new understanding of its deeper import and see in it "the gospel for all peoples in all lands."

Wesley C. Davis.

The Story of the Church

By Charles M. Jacobs. Philadelphia: Muhlenburg Press, 1947. 444 pp. $2.50.

The title—"The Story of the Church"—indicates the nature of this volume. It begins with the close of the apostolic period and ends with World War II. In the words of the author's Preface: "The purpose of this book is to tell, in the briefest and simplest manner, the story of the Church . . . In one aspect it is the story of human nature. All the faults and all the follies of which man is capable have had their place in it, but so have all the nobler qualities that human nature can display." And then he adds, what is realized in every chapter, "But that which gives the story its real greatness, and makes it worth the telling, is the presence in it of the power of God. It is the prolongation of the life of Jesus Christ . . . the Saviour and Redeemer of the world."

If this important story is to be told within the limit of 444 pages there is no room for details. And from the standpoint of millions who are not specialists in history, that limitation is an advantage. The account is a kind of life-story of the Church. The author follows the principle that, like all other institutions in which men are a part, the Church has found its usefulness in the practical needs and ambitions and heart-longings of those who constitute its membership; and so its form of government, its institutions and ceremonies, and its doctrinal statements all grow out of its total environment. Therefore the Church has made changes in understanding and in interpretation from period to period.

The author, Dr. Charles M. Jacobs, was a graduate of the University of Pennsylvania, of the Lutheran Theological Seminary at Mt. Airy, Pa., and pursued graduate studies in the University of Leipzig. After some years as pastor he joined the faculty of his alma mater Seminary, later becoming the President of that institution.

Robert W. Goodloe.

The Christian Doctrine of Grace

By Oscar Hardman. New York: The Macmillan Company, 1947. 128 pp. $2.00.

Men are worried today, at times almost to distraction, over the problems of both domestic and international life. In his inner spiritual conflicts the average intelligently honest man is as greatly baffled and discouraged as is the same person facing the dangers of international strife. What is wrong? Is man depraved, totally evil in his nature, so that it is always true that what I would do that I do not! This is the problem with which Dr. Oscar Hardman, Fellow of King's College, London, is concerned in the volume under review.

Hardman sees in God and man two persons who ought to be in harmony, but too often are not so. "The life of every man is a diary in which he means to write one story and writes another, and his humblest hour is when he compares the volume as it is with what he vowed to make it." That he is not inherently and hopelessly mean is seen in the fact that "he desires to do well, and in the sorrow produced by his failure." Discouraged by the sins of his fathers—even back to Adam—and most of all by his own misdoings, yet "man is redeemable, if only some great appeal and some sufficient help were available from outside him." Then the author declares: "On no merely theoretical ground, but on the basis of what has happened repeatedly since the Son of God became incarnate, we can affirm that such aid is available, and that, whenever men choose to lay hold upon it and use it aright, they are redeemed."

Such help, coming from God, is commonly called Grace. "It is essentially the divine favour which is bestowed upon man, and it takes the form of a beneficent personal influence which is brought to bear upon the spirit of man by the Spirit of God."

This doctrine of Grace is discussed in terms of original sin, predestination, free will; and is traced, in its various expressions, through the history of the Christian Church. It is examined also as to its means of availability—through faith, through works. The volume is basis for study of both theology and liturgics, for personal and for social life; and it may lead to a powerful hope for both individual and world redemption.

ROBERT W. GOODLOE.

HUMAN DESTINY

By Lecomte de Noüy. New York: Longmans, Green & Company, 1947. 289 pp. $3.50.

The author, a distinguished French scientist, has attempted in this book to reconcile science and religion and to give a new and broader meaning to what he regards as the accepted fact of evolution. In the first of these purposes he is convincing; in the second he is eloquent and persuasive.

The first third of the book is a refutation of chance as an explanation for the appearance of life on this planet. The argument is: Assume a glass tube, closed at one end, to contain 1000 white balls and 1000 black balls with diameters slightly less than the bore of the tube. Attach a bulb to the other end of the tube, and allow the balls to run into the bulb. What is the chance that they will separate neatly into separate groups of 1000 white balls and 1000 black balls? The chance is so infinitesimal that if the balls were allowed to run into the tube a *trillion* times per *second*, one perfect separation would not occur in uncounted *billions* of years.

The simplest molecule of living matter consists of an aggregate of many thousands of atoms having a "dissymmetry" comparable to the separation of the 1000 white and 1000 black balls. Dr. Noüy concludes that the first, single molecule of living matter could not have occurred through chance juxtaposition of atoms in the "short" space of time that our planet has existed. The chance is even more remote that the many and complex forms inhabiting the earth could have developed from this first molecule. An Intelligence must have willed that life should spring forth and manifest itself.

The remainder of the book is devoted to the author's ideas concerning biological and moral evolution. He accepts biological evolution as a fact, conceding the serious lack of evidence of transitional forms. Conspicuous by their absence are the transitional forms leading to Man. Speculation is indulged in to explain the failure to discover more transitional forms.

Dr. Noüy believes that biological evolution has ended for man and that future physiological changes will be minor. For Man the future road is one of moral and spiritual evolution, something which began when Man first achieved the power of abstract thought and freedom to choose between right and wrong. Man progresses as he becomes less subject to animal appetites and passions. Christ is described as a "mutation" in moral and spiritual development, thousands of years before his time.

Of interest is the author's interpretation of Chapters 1 and 2 of the Book of Genesis. God's creative act of Genesis 1:26, 27, is of Man the animal, through evolutionary processes. God's creative act of Genesis 2:7 is later in time and makes of Man "a living soul," a creature of moral responsibility. This latter event Dr. Noüy places thousands of years ago when Man first began to think and to form judgements of right and wrong.

Dr. Noüy manufactures a term, "telefinalism," (teleology + finalism) to designate his philosophy of human destiny. He has written brilliantly in pointing out the necessity for explaining life on our planet in terms of a miraculous cause: God. His conclusions as to biological and moral evolution, while more debatable, are certainly food for thought.

LENNART V. LARSON,
The School of Law.

SAINT'S LIVES AND CHRONICLES IN EARLY ENGLAND,

Together with First English Translations of The Oldest Life of Pope St. Gregory the Great *by a Monk of Whitby and* The Life of St. Guthlac of Crowland *by Felix. By Charles W. Jones, Associate Professor of English, Cornell University. Ithaca: Cornell University Press, 1947. $3.00.*

How to become a saint is a problem involving a set of values. How to write the life of a saint is a different problem, the solving of which belongs not so much to religion as to the literary art.

In his introductory chapters, Mr. Jones sketches in the outline of Christian history

in England during the Romanesque age and before the beginning of the Gothic. He explains the rise of both chronicles and saints' lives from the keeping of the calendar—a complex and difficult task for the churchman, who had to keep track, not merely of days of the week but also of both lunar and solar time and who thriftily used his calendar margins to record local events and to write down material useful for services on saints' days. He examines Bede's *Ecclesiastical History* at some length, and contrasts Bede's recognition of facts when writing history with his use of conventional devices when engaged as a hagiographer.

It may be that "Students of literature have unduly emphasized works written in Old English, and have studied these Latin writings primarily as sources for factual knowledge," but undoubtedly the Latin saints' lives were also written as literature, "were methodically designed for reading." In fact, as Mr. Jones shows, the saints' legends were "the popular form of creative literature from the sixth to the tenth centuries," and were thus subject, not to the necessity for factual realism but to the conventions of romantic literature at the time they were written. Hence in the various lives we find the same appeals to "innumerable witnesses," the same apologies for the author's incapacity, the same panegyrics, and the same miracles, which "are not to be judged by the material, but by the ethical standard." In other words, the authors felt that their fables were justified by their contribution to righteousness.

Among the most interesting parts of Mr. Jones's work are his generalizations regarding the poverty of the sixth-century Roman world and St. Benedict's withdrawal from it, even though he soon found it necessary in the wilderness to rediscover the arts and sciences which he had deliberately rejected. St. Cyprian nearly three centuries earlier, according to Mr. Jones, had foreseen the chaos coming:

"The world itself announces its approaching end by its failing powers. In the winter there is not so much rain for nourishing the seeds, and in the summer the sun gives not so much heat for ripening the harvest. In the springtime the young corn is not so joyful, and the autumn fruit is sparser. Less and less marble is quarried out of the mountains, which are exhausted by their disembowelments, and the veins of gold and silver are dwindling day by day. The husbandman is failing in the fields, the sailor at sea, the soldier in the camp. Honesty is no longer to be found in the marketplace, nor justice in the law-courts, nor good craftsmanship in art, nor discipline in morals. . . . So no one should wonder nowadays that everything begins to fail, since the world is failing, and is about to die.

"The world that Cyprian knew did die." The rebuilding of a culture through an amalgamation of the Roman and the barbarian inheritances of Western Europe was the task of the Romanesque centuries with which Mr. Jones is concerned.

John W. Bowyer,
College of Arts and Science.

Physicians of the Soul

By Charles F. Kemp. New York and Dallas: The MacMillan Company, 1947. 287 pp. $2.75.

While the term "pastoral counselling" is of fairly recent origin, the work of pastoral counselling is as old as the concern for meeting the deepest needs of individuals. Charles F. Kemp has given us a very thorough account of this in this exhaustive history. He begins with the compassionate spirit of the Great Physician, for whom the needs of persons took precedence over all institutions and traditions, and continues with the pastoral ministry of St. Paul. Successively he discusses the therapeutic values of the penitential and confessional as developed during the middle ages; the story of early Protestant pastors such as Martin Luther, Richard Baxter, John Wesley, John Frederick Oberlin and Henry Drummond, and of later Protestant pastors such as Horace Bushnell, Henry Ward Beecher, and Phillip Brooks; of modern pastors such as Harry Emerson Fosdick, George W. Truett, Leslie Weatherhead, and Hazen G. Werner; and finally the recent developments in the field of psychology, psychiatry and mental hygiene, which have so profoundly influenced the thinking, preaching and personal work of the Christian Ministry.

One of the most interesting parts of the book is the description of the spirit and methods of some of these great pastors of earlier days. Though untutored in modern psychology, they often revealed an uncanny knowledge of human personality; and though their methods differed, the more successful of them, like their Master, were apt in deal-

ing with the problems of the human spirit. Before the time of Freud, for instance, Horace Bushnell declared in referring to a child that "more . . . is done or lost . . . in the first three years of his life than in all his years of discipline afterwards" and "nothing wounds a child more fatally than to see he is not trusted."

The section dealing with the New Psychology and the developments in the field of psychiatry and mental hygiene provides a good summary of the history of these movements. It should be helpful to anyone desiring a short but interesting account of the various persons and schools influencing the movements as they exist today. Sometimes the writer endeavors to cover too much ground without providing adequate details to complete the picture. However, under the limitations of one book, he has done as well as might be expected.

The chapters on "The Cults," "Revivalism and Missions," and "The Social Gospel" deal sympathetically with these movements in recent Christianity, indicating their limitations as well as positive contributions. For a background of understanding of Christian Science and Theosophy and the other Healing Cults the writer's account is unexcelled.

The great new field of pastoral counselling in connection with hospitals, as examplified by Russel Dicks in Chicago, Otis Rice in New York, and others, is given sympathetic treatment. The possibilities of improving theological education in the matter of pastoral care and the use of all the fullest insights and methods available is strongly emphasized. The review of what is being done in the various schools of theology in America provides encouraging reading for those who believe with Charles Kemp that we must "combine scientific knowledge with the spirit of compassion of the Christian tradition" and that "we must learn to utilize new methods and techniques in understanding and helping people, together with the traditional spirit of service and the resources and power of a deep and genuine Christian faith."

Mr. Kemp is minister of the First Christian Church, Red Oak, Iowa, and has given seven years of painstaking work to collecting the materials for this history.

LANCE WEBB,
University Park Methodist Church.

THE PASTORAL EPISTLES

By Burton Scott Easton. New York: Charles Schribner's Sons, 1947. xiv + 237 pp. $3.00.

It is not possible to praise too highly Professor Easton's most important commentary on the Pastoral Epistles. The language in which it is written is as fresh and vivid as the research which underlies it is adequate and as the point of view from which it is written is sound.

Space forbids a detailed statement of Professor Easton's positions, but it is to be said that no one can now be adequately informed about the meaning of the Pastorals without having read this book. There is light on every page.

In addition to an introduction, Dr. Easton offers an excellent translation, detailed notes on the text, and nearly 70 pages of word-studies in which more important information is assembled with regard to key words and ideas than can be found in any other book in English known to the reviewer.

One would like to believe that ministers really want to know what the New Testament means. A good test of the ardor of any minister's desire at this point is whether or not he reads this book.

FRED D. GEALY.

RENDER UNTO THE PEOPLE

By Umphrey Lee. New York and Dallas: Abingdon-Cokesbury Press, 1947. 164 pp. $1.50.

A book by Dr. Lee is always an event. The issues he deals with are timely and important. He has an uncanny way of discerning where significance lies. His comprehensive knowledge of history enables him to illuminate current events and ideas by apt illustration or analogy. His subtle and unfailing wit brightens every page.

In these lectures given at Vanderbilt University as the Cole Lectures of 1946, the essential concern is with the relation of religion, particularly Protestantism, to the democratic state as we know it in America. "Our danger is that even when we have preserved the principle that the majority shall rule, we shall have preserved neither our country nor our religion." Naturally, Dr. Lee is concerned to preserve all three. His analysis of the problems is as acute as his admonitions are sound.

FRED D. GEALY.

The Fathers of the Church

A New Translation, in process of publication by the Cima Publishing Company. New York, 1947. $4.50 per volume.

The first two volumes of a projected 72 volume publication of some 300 patristic works have arrived: *The Apostolic Fathers* and the first of 22 volumes of the *Writings of Saint Augustine.* If the standard set in these two volumes is followed by the rest of the series, the church universal will be grateful to the Roman Catholic Church for its concern to provide readable and scholarly English translations of the Fathers, based upon critical texts, and published in attractive format.

Most older printings of ancient writers have buried them beneath small type and in unwieldy tomes. And whereas primary sources should be the first ones read, they are usually the last, primarily because of the forbidding format in which only they have been available. The church has never been in greater need of a knowledge of its history than now, and it is particularly timely that we should have these important documents in such attractive form as the Cima Publishing Company is offering them. All that one could have asked further is that their publication have been subsidized to reduce the price, say, to two dollars a volume, like former German printings of expensive Greek texts like the critical edition of the Septuagint were subsidized to put the price within reach of students.

Nevertheless, the church is to be congratulated upon the quality of this new effort to make us aware of our great history.

With regard to the two volumes at hand, the translation of the Apostolic Fathers is the first English translation to be made from the best critical text, that of Bihlmeyer (Tübingen, 1924). The importance of the writings themselves needs no restatement here. One needs only to congratulate the translator on his fluent and expressive language.

The fine mind of St. Augustine is revealed in the four writings included in the Augustine volume: "Christian Instruction," "Admonition and Grace," "The Christian Combat," and "Faith, Hope, and Charity," done by four translators. If it is a humiliating experience to know that we cannot match him in acumen or even in depth of spirit, we may at least be grateful that the march of the centuries has revealed to us truth hidden even from his great mind.

Fred D. Gealy.

Documents of the Christian Church

Selected and Edited by Henry Bettenson. New York: Oxford University Press, 1947. xvi + 457 pp. $1.75.

The first-rate historian begins with primary sources. Mr. Bettenson and the Oxford Press are to be congratulated for the excellent selection of Christian documents from twenty centuries which have been discriminatingly gathered and attractively published, and which furnish the lay reader with a fascinating sort of church history, in many ways more voluable than predigested history.

Two impressions remain with this reader: With what intelligence and devotion have Christians through the centuries interpreted and presented their faith; and how out-of-fashion is the language with which great issues were clothed. We begin with the fathers; we do not end with them.

Fred D. Gealy.

The Song of the Church

By Marie Pierik. New York: Longmans, Green & Company, 1947. vi + 274 pp. $3.00.

For a century now the Roman Catholic Church has devoted extensive labor to the recovery of its ancient musical heritage. Marie Pierik is one of the ablest contemporary students of the history of Gregorian Chant, a musical form which is having a renaissance in our time. The book under review is a serious piece of scholarly work in the obscure origins of Western music and is primarily for specialists.

Fred D. Gealy.

The Wit and Wisdom of Whitehead

Compiled by A. H. Johnson. Boston: The Beacon Press, 1947. xi + 102 pp. $2.50.

Books of quotations serve most excellently the desire of public speakers to appear learned without actually being so. But that is no reason for not taking advantage of this easy way of getting acquainted with one of the most fertile, imaginative, and disrupting minds of our time. These epigramatic barbs, gently ironic, dart out in every direction.

They miss no one, but they carry no venom. They are the reflections of a clean and profound mind. No wonder Harvard students as they saw his shining bald head with a few tufts of white hair peeking out from behind his ears thought he looked like an angel whose halo had slipped.

Mr. Johnson's introductory essay is affectionately written. He shares with us an outline of Whitehead's life and thought and even more his own precious student contacts with this great teacher.

FRED D. GEALY.

THE RELIGION OF PHILOSOPHERS

By James H. Dunham. Philadelphia: University of Pennsylvania Press, 1947. 314 pp. $4.00.

Mr. Dunham is Dean Emeritus of the College of Liberal Arts and Sciences of Temple University. In this book he has written concerning the religion of ten of the greatest thinkers in wester history—Plato, Aristotle, Epicurus, Marcus Aurelius, Augustine, Leibniz, Spinoza, Hume, Kant, and Comte. Dean Dunham's writing is characterized by a comprehensive philosophical understanding, by close compact reasoning, and by the terseness and precision in the use of language which characterize careful thinkers.

The book deserves a wider reading than it will get. It is too thoughtful a book to be popular.

FRED D. GEALY.

MODERN TRENDS IN ISLAM

By H. A. R. Gibbs. Chicago: University of Chicago Press, 1947. xiii + 141 pp. $2.50.

As our attention is again focused on the Near East and India, Muslim lands become new centers of importance. Professor Gibb, who teaches Arabic in Oxford, delivered the contents of this book as the Haskell Lectures in Comparative Religion at the University of Chicago, 1945. He outlines ably the present situation in Islam, furnishing a survey of trends in a neglected field.

The outlook is not too encouraging. "One looks in vain for any systematic analysis of new currents of thought (by Muslims) in the Muslim world . . . There is no stronger proof of the superficiality of the Western impact upon the Muslim peoples than the fact that the immense revolution in historical thought in the West in the nineteenth century has not yet penetrated into the Muslim world . . . the struggle against fundamentalism has still to be fought." There is peril in this fact both to Islam and to the West.

The book contains much insight concerning religion which is not limited to Islam.

FRED D. GEALY.

MODERN JAPAN AND SHINTO NATIONALISM

By D. C. Holtom. Chicago: University of Chicago Press, 1947. ix + 256 pp. $2.75.

Dr. Holtom has the distinction of being the most eminent living scholar of Shinto, writing in English, if, indeed, he is not the only one of importance in any European language. His *The National Faith of Japan* is the standard work on the subject, and the present volume is the only thorough account of the recent phase of the history of Shinto in print and based on an accurate knowledge of Japanese sources. The student is therefore almost advised to begin and end with Holtom.

The volume under review is a reprint of the 1943 edition, plus two chapters on the post-war situation, entitled "The New Shinto," and "Permanent Values." We shall quote a brief passage from the last chapter: "It is as essential for a nation as it is for an individual to have a sense of significance and achievement. Every people lives by a conviction of benevolent destiny. The growth of the 'world spirit' among the Japanese . . . will be in direct proportion to the cultural and economic reciprocity they meet with in associations on a world level."

Everything that Dr. Holtom writes is distinguished by the fact that he is a competent student of the history of religions, a persistent observer, and an intelligent investigator.

FRED D. GEALY.

THE CHRIST OF CATHOLICISM

By Dom Aelred Graham. New York: Longmans, Green and Company, 1947. 381 pp. $4.00.

A sincere and scholarly work from the point of view of the Roman Catholic Church to which the writer is wholly loyal. For him "the Christ of Catholicism is the Christ of reality." This Christ he devoutly seeks to interpret although he despairs of adequacy since "The Church alone is divinely commissioned to proclaim the complete view of Christ."

Aside from the doctrine of the Church and its authority derived from Jesus Christ via the Apostle Peter the book will be practically as acceptable and valuable for Protestants as for members of the Roman Church. The temper is irenic throughout and the spirit of the book is genuinely Christian, marred only by a failure to trust any authorities outside of the one Church. Reverent and reasonable, with genuine insight the author sets himself to the task of exalting his Lord and of understanding the leading of God's Spirit in appreciating the truth whether found by reason or through revelation. It is a life of Jesus drawn faithfully from the four Gospels, though using the four as of equal value and historical character.

Protestants will be attracted by the insistence upon integrity and faithfulness of life as over against "the futility of all merely verbal professions of belief." It is not enough for a man to claim to be "Christian" or "Catholic." "Lip service and what has been called the knee-drill of the Church will not pass scrutiny then (at the judgment); the disposition of our hearts, the dominating motives of our lives, will be the subject for examination."

The work is well documented, supplied with good index and notes; it will profit all who read it.

James T. Carlyon.

The Existence of God

By Dom Mark Pontifex. New York: Longman's, Green and Company, 1947, 181 pp. $2.25.

Here is the method of St. Thomas Aquinas simply and clearly used in proof of the existence of God. No resort to the supernatural or to the super-reasonable is made by a reverent Roman Catholic scholar who believes that a clear case can be made for the reality of God by the use of human reason. I have not read a more attractive introductory book after the pattern of Saint Thomas. For those who would become acquainted with the Thomistic method of reasoning it will serve admirably as a first book to read.

As is true of Thomistic writing in general the author begins and remains in the realm of ideas; his argument seeks to draw out the implications of premises which are laid down as axiomatic. For some of us there is a continuing suspicion that too many assumptions pass without rigid scrutiny and that the logic is too good, once those assumptions are allowed to stand. Further, there is the apparent inconsistency of requiring careful definition and then admitting that the basic terms used cannot be strictly defined. Of his first term *Thing* he says, "It is impossible to give a strict definition." Likewise of *Act, Potency* and *Form* (words of great importance in the text) he says, "This too cannot be strictly defined."

With much of the argument for Free Will and for God's goodness in a world of evil we shall all be in hearty agreement. The ethical emphasis very rightly insists that man shall be thought of as God's creation and as destined for immortality. Immanuel Kant is heartily commended and quoted. Some fine passages from Saint Thomas also give strength to the position. I believe that Protestants as well as Roman Catholics will find the book profitable.

J. T. Carlyon.

Conflict in Christology

By John Stewart Lawton. New York and Dallas: The Macmillan Company, 1947. ix + 331 pp. $3.75.

The sub-title of the book, "The Study of British and American Christology, From 1889-1914," indicates the content of Mr. Lawton's work, although his interest is primarily in British rather than in American scholarship.

Taking his cue from the epoch-making work of Bishop Charles Gore, *Lux Mundi,* the author traces the movements of British thought concerning The Person of Christ. The real issue has been "the relation of the Deity and the humanity in Christ." He finds modern scholars following the emphases of the two ancient Christian schools of theology; "the true and complete humanity" of Antioch and "the necessity of his personal unity" of Alexandria. The modern English study differs from these two in its effort to do justice both to the humanity and to the unity of personality in Jesus Christ. This daring effort "tended to heighten the tension between the divinity and the humanity in Christ a thousandfold." The key to the most significant phase of the English study is the new interpretation of personality and its relation to individuality.

The outstanding constructive books of the

later part of the period include *The One Christ* by Bishop Frank Weston and *Soteriology of the New Testament* by W. P. DuBose, which put Deity at the centre of their solution; *Christologies Ancient and Modern* by William Sanday and *Introduction to Dogmatic Theology* by E. A. Litton, which make the humanity of Jesus central; and *The Fundamental Ideas of Christianity* by John Caird and a chapter in *Foundations* (Streeter, ed) by William Temple, after the style of Antioch. While appreciating the fine scholarship of all these writers, Mr. Lawton is attracted most to the first two books and frankly criticizes Temple and Caird in favor of Bishop Weston who has given us in *The One Christ* "one of the greatest theological monuments of the age." He believes that any successful treatment of Christology must "begin with the fundamental Christian assumption that 'The Word was made flesh'."

For careful students who are eager to know the roots of present day Christological thinking, this work offers a veritable mine of information. And if they wish to develop a logical and satisfactory Christology for themselves they will save time and energy by beginning with Lawton's careful survey.

James T. Carlyon.

Seeds of Redemption

By Bernard Eugene Meland. New York and Dallas: The Macmillan Company, 1947. 162 pp. $2.50.

A thoughtful analysis of present-day culture by the scholarly professor of Constructive Theology at The University of Chicago. Dr. Meland finds the love of power our besetting sin in the United States and mediocrity the evil characteristic of the Protestant churches.

Over against this terrible and destructive and hellish devotion to power there is offered the deliverance of minds devoted to "the sensitive life." Our repentance must be very real and deep so that we shall "cast out the pride we feel in being so powerful a nation; so great that we will be obsessed with aversion to bigness, competitive gain, possessiveness; so great that we will feel moral indignation at acquisitiveness." Instead we must catch step with our God who is a "Sensitive Nature."

For its mediocrity in music, in preachments, in architecture and in the whole of its life the Church must become willing to be a remnant concerned with the growth of spirit instead of seeking to be big and powerful. Reverence and the sense of wonder and wisdom which takes hold upon the cosmic and the abiding must mark the life of religion. The spiritual Church will join with God in the creation which is going on, wherein "Spirit is taking form out of clay." Suffering must be accepted as "the essence of the spiritual life" and must usurp our present "idolatry of well-being."

The goal of a world community is worthy, but it needs to be carried back to every town and city, "for it is the nature of the human situation to be community-centered at some local point." Each of us must be ready to cooperate with the gentle forces at work about us; they are the "Seeds of Redemption," and they are the planting of the present and active Creative God.

James T. Carlyon.

Books of Faith and Power

By John T. McNeill. New York: Harper & Brothers, 1947. 183 pp. $2.00.

In a day of three-minute oatmeal and tenderized hams it is most appropriate that we shall have digests of the major works in Christian theology. Dr. McNeill has done us genuine service in putting within the compass of a small book the theological contributions of Luther, Calvin, Hooker, Bunyan, Law, and Wesley. Not many ministers or laymen will be fortunate enough to own the complete works of these masters of Protestantism, but he need not be ignorant of their main ideas when such a readable and comprehensive summary is available. The style is clear and the ideas simply presented. The book is an admirable introduction to the study of Christian Doctrine.

Dr. McNeill is Professor of Church History in Union Theological Seminary in New York City.

James T. Carlyon.

The Beginning of Wisdom

By Emile Cailliet. New York: Fleming H. Revell Company, 1947. 192 pp. $2.50.

A fresh and stimulating series of essays about the present religious situation, directing attention to the Scriptures as the final source of Christian theology. Within the Bible

stands the person of Jesus Christ who is our authority in revelation, bringing us all that we know about God. Dr. Cailliet is an authority on Pascal and brings his rich understanding of the great mystic to his aid in understanding religious experience. He pays unhesitating deference to Robert E. Speer who seems to have written the perfect book in his *Finality of Jesus Christ*. The fundamental Christian doctrine is the sovereignty of God, which has ten references in the index, while there is not a single reference to the Fatherliness of God. "The Reality and Sovereignty of God remain the primary fact behind and above all the considerations of these lectures."

The author is Stuart Professor of Christian Philosophy at Princeton.

James T. Carlyon.

The Bishop's Mantle

By Agness S. Trumbell. New York and Dallas: The Macmillan Company, 1947, 359 pp. $3.00.

This is the story of a young Episcopalian minister during the beginning years of his first large pastorate. Early in the story he marries a beautiful girl from the fast set of the town and interesting problems immediately begin to develop.

There are types of characters portrayed in the story which every minister will recognize. There are the vestry-men, most of whom are honest business men, and one who is a hypocrite of the worst sort; there are the couples who come to be married, and the people who are to be buried; there is the attractive widow who causes no end of trouble; these and others one meets as he reads. The story reveals how the young preacher tries to minister intelligently to all types of people in all kinds of trouble, including a young seminary student who is worried aobut the miracle of Christ feeding five thousand people with such a small amount of food.

Even ministers and their wives should read novels occasionally, so take time out for this one.

Thomas H. Marsh.

A Protestant Primer

By Clarence Seidenspinner. Nashville: Tidings, 1947. 64 pp. $0.25.

Few laymen will read even one of the many books on Protestantism that have been published recently because the discussions are either too extended or too involved to hold the interest of the average church goer. There is a chance that this little book by the minister of the First Methodist Church of Racine, Wisconsin, would be read by a good number of church people if it were placed at their disposal. The three chapters include discussions on "Our History," "Our Faith and Worship," and "Our Church Government." There is a brief epilogue on "The Fruits of Protestantism."

The book does all it could be expected to do in sixty-four pages.

Thomas H. Marsh.

Prophet in the Wilderness

By Hermann Hagedorn. New York and Dallas: The Macmillan Company, 1947. 221 pp. $3.00.

This book gives us a chance to keep company with the great. The author is widely known, and Albert Schweitzer is a modern finite immortal. Hagedorn took the headlines with his class poem when he graduated from Harvard and has been in the spotlight a good part of the time since that occasion.

The book is based on extensive research but the style of exposition has the interest of narration. As the story unfolds it fans whatever faint interest one may have started with into wonder and awe. Here is a man who at thirty held in his hands what most men spend their lives trying to attain. He had the security of a good job with life tenure, a growing reputation as a scholar and musician, and the promise of world fame close by. Then, one chilly day, all of this was put aside in order to become a doctor among the savages of Africa.

The book may cause our inmost parts to shrink because of the puny efforts we expend in Christ's cause, but it makes us proud that we are ministers. There is a possibility we might stand a little straighter after reading again about this man Schweitzer.

Thomas H. Marsh.

Treasury of Religious Plays

Edited by Thelma S. Brown. New York: Association Press, 1947. $3.00.

This volume contains twenty "religious" dramas, selected to meet the needs of the

average church or school. Most plays use six to eight characters and average thirty minutes of playing time. Three of the best are adapted for radio presentation.

While some of the material presented in this book is not what a director might wish for when choosing a play, this situation is a result of the lack of good plays in the field, rather than a lack of discrimination on the part of the editor.

THOMAS H. MARSH.

RELIGIOUS RADIO

By Everett C. Parker, Elinor Inman, Ross Snyder. New York: Harper & Brothers, 1948. 271 pp. $3.00.

Everett Parker is director of the Joint Religious Radio Committee; Elinor Inman is director of Religious Broadcasts for Columbia; and Ross Snyder is Dean of the Religious Radio Workshop, the University of Chicago.

There is definite need for literature on religious radio and these writers have done a creditable job in meeting this need. The book deals with principles as well as techniques. Sections of the book do not indicate that the authors followed their own advice about effective writing, but they have presented a full-length, useful book on religious radio, and are to be complimented for their pioneering efforts in this field.

THOMAS H. MARSH.

THE PROTESTANT PULPIT

By Andrew Watterson Blackwood. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1947. 318 pp. $2.75.

We have here an anthology of master sermons edited by a recognized teacher and authority in homiletics. I know of no volume that gives such a comprehensive expression of the preaching in Protestant pulpits through the centuries. The messages are selected regardless of nation or denomination. The reader will be impressed both with the wide range in the style of sermons in Protestant pulpits and with the changing emphasis which goes with vital Christianity. Frederick William Robertson, the preacher's preacher, and William Ashley Sunday, the last of the great leaders in mass evangelism, suggest something of the variety that awaits the thoughtful reader. The book will render a distinct service by revealing something of the unity in the thinking of Protestantism.

Nineteen of the sermons are from ministers of other days, beginning with Martin Luther and ending with Frank William Boreham; twenty are from present-day preachers.

Students in the seminary will be especially pleased to find that the paragraphs in each sermon are numbered. The appendices include a working sheet for sermon study, a bibliography on preaching, and a brief biographical sketch of the authors of the various sermons.

EUGENE B. HAWK.

TALES OUT OF SCHOOL

By John J. Espey. New York: Alfred A. Knopf, Inc., 1947. 204 pp. $2.50.

This is one of those rare books that seem to have been written purely for the joy of writing it. The author is not concerned with exposing or combatting any evil, proving any thesis, or furthering any cause. Abundant, rich bits of Asiatic background and Shanghai-Kuling local color are without didactic intention, and are so essentially parts of the narratives themselves that the reader is almost unaware of the factual impressions he is receiving—he is simply seeing things as the author saw them during three vivid years of boyhood.

John Espey's parents were Presbyterian missionaries, residing in Shanghai. His earliest schooling was in the Shanghai American School, but as he was delicate and asthmatic, he was sent at the age of eleven to the Kuling American School, three days journey by Yangtze River boat and sedan chair up into the mountains, with the hope that change of altitude and climate would benefit his health. The Kuling School, like the one at Shanghai, was maintained by and for the children of Americans living in China, most of whom were missionaries, the others being employees of business firms. The British also were represented by a school at Kuling, and it seemed that the chief ambition of each school was to maintain the illusion that it was a portion of Old England, and of the U.S.A., respectively, that had been transported and set down there among the mountains. "Kuling was 'home away from home,' completely detached from China, and under no circumstances was it to be mistaken for a part of China. . . . Some element in the air made it no trick at all to look clear through the Chinese at Kuling."

Young Espey's journeys to and from the school, as well as the three terms he spent there, provide a delightful train of reminiscences, and we enjoy the zest with which the author re-lives the experiences, whims, moods and emotions of the eleven, twelve and thirteen-year-old boy. To attempt to relate any of these "tales out of school" would be futile, for to abbreviate would be to impair and mutilate. They are told with directness and artistic simplicity, and to be appreciated must be read as they stand.

BEN O. HILL.

PROJECTED VISUAL AIDS IN THE CHURCH

By William S. Hockman. Boston: The Pilgrim Press, 1947. 224 pp. $3.75.

This book is a "must" for all pastors and Church School workers. If you are not now interested in the use of "visual aids" in the local church program, you will find this book a most helpful and stimualting introduction to the field. If you are already trying to develop a constructive program of use for this type of material, you will find this volume teeming with practical and constructive suggestions.

It deals both with general principles and with more detailed techniques of using visual aids in the program of the local church. Excellent suggestions are given for the guidance of pastors and teachers in selecting and using different types of visual aids—opaque materials, slides, film strips, silent and sound films.

Problems arising out of the selection and operation of equipment, financing the purchase and rental of materials, and the training of local workers in the use of visual aids are discussed. The beginner will find chapter eleven—Programs—especially helpful.

A brief but carefully selected list of books, pamphlets, and magazines in the audio-visual field is included for the guidance of local church workers in building up their own working library.

A. W. MARTIN.

CHRISTIANITY AND PROPERTY

Edited by Joseph F. Fletcher. Philadelphia: Westminster Press, 1947. 221 pp. $2.50.

Although the problem of property is a consuming problem in our time, and although the world is split apart over possessions, yet Christians are for the most part unaware of the more important historical Christian interpretations of the problem. And in our burning capitalism-communism controversy there is no readily available Christian philosophy of property by which both -isms may be judged.

Christianity and Property fills this gap most satisfactorily. Its editor is Professor of Pastoral Theology and Social Studies, Episcopal Theological School, Cambridge, Massachusetts. The other seven contributors are also, about so far as can be determined from the book itself, Episcopalians. The chapters deal successively with the Old Testament foundations, New Testament teaching, the views of the early church, the Middle Ages, the Reformtaion, Anglican thought on property, on the significance of capitalism, both as economics and as the American religion, and finally with a theological perspective.

What is the significance for religion of Charles Duell Kean's statement that "The emotional concern, both pro and con, over capitalism indicates that men's faith today tends to be more vitally oriented toward economic issues than toward the issues set forth by traditional religions. There is more emotional fervor in the defense of and attacks upon capitalism than is generated about Christianity. In one sense, capitalism, difficult as it is to define, has taken the place today that Catholicism held in the sixteenth century. It is the word generally accepted as denoting cultural stability and orthodoxy. The word 'Communism'—equally difficult to define—has become the modern counterpart for the medieval term 'heresy' "?

FRED D. GEALY

FROM TEPEES TO TOWERS

A History of the Methodist Church in Oklahoma, by Paul D. Mitchell, Ex '36. Published by the Author, Verden, Oklahoma. 192 pp. $1.75.

From Tepees to Towers is a detailed factual history of Methodism in the State of Oklahoma. The book should prove valuable for reference on names, dates, and places, with particular reference to origins and the occurrence of important events in the history of the churches. In addition to the accounts of the churches as such, there are chapters on women's work, on the Indian Mission and on Methodist work among negroes.

The author, who is now serving a pastoral charge at Verden, is known for his years of successful missionary activity in Cuba.

FRED D. GEALY

BOOKS RECEIVED FOR REVIEW

FAMILY FARM POLICY, *edited by Joseph Ackerman and Marshall Harris. The University of Chicago Press.*

CHURCH, LAW AND SOCIETY, *Gustaf Aulen. Charles Scribner's Sons.*

METHODISM, *William K. Anderson (ed.). Abingdon-Cokesbury Press.*

THE WITNESS OF THE PROPHETS, *Gordon Pratt Baker. Abingdon-Cokesbury Press.*

DARKNESS OF THE SUN, *Richard Terrill Baker. Abingdon-Cokesbury Press.*

ROAD TO REFORMATION, *Heinrich Boehmer. Muhlenberg Press.*

THE BEGINNING OF WISDOM, *Emile Cailliet. Fleming H. Revell Company.*

GOD CONFRONTS MAN IN HISTORY, *Henry Sloane Coffin. Charles Scribner's Sons.*

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